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PLEASE NOTE

Gentlemen to whom the issues of 'The Indian Educator' are being sent regularly are requested to remit their subscriptions at an early date, as the annual accounts have to be closed.

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'The Indian Educator' is an excellent advertising medium. The rate per column is Rs. 4 per insertion. Classified advertisements at 8 As. per inch per insertion are entertained, if annual. Contract rates on application.

Beginning with Vol. II, we have constituted an influential Editorial Board consisting of Messrs. Suryanarayana Sastri, K. R. Rajagopala Iyengar and E. S. Sunda who have been taking whole-hearted interest in educational matters. These gentlemen have already given their consent, and we are awaiting similar response from a few more. We trust with the co-operation of the Board we shall be able to expand the sphere of usefulness of 'The Indian Educator.'

OUR ESSAY COMPETITION

A prize in the shape of books will be awarded to the best essay on '*Modern College Life in India.*' This Competition is open to students only. The essay should not occupy more than 3 pages foolscap and should reach the Editor on or before the 5th of March next. The prize essay will be published in 'The Indian Educator.'

A MESSAGE

From the Rt. Hon'ble V. S. Srinivasa Sastri,

B.A., L.T., P.C.

I have seen some numbers of your Magazine, 'The Indian Educator.' It seems to be well-fitted to serve the profession of teaching. The School Master in this part of India is believed to be better organised than elsewhere; but even here the want of professional journals has been always felt. I trust your praiseworthy endeavour on behalf of education will be duly appreciated and meet with the support it deserves.

ABOUT AND AROUND

With this number we enter upon the second year of our career, and we take this opportunity to thank those who have been helping us directly or indirectly in our humble endeavour for the educational advancement of the country. 'The Indian Educator' has been successful so far in rousing and enlisting the appreciation of a large section of the educated public all over India and making them alive to the urgent educational needs of the nation. If more headway could not be made by it, it may be due to the general economic depression and a slowness to appreciate the value of journalistic literature of this nature. However, it is hoped that, time advancing, our persistent adherence to the high ideals we have set before ourselves will bring about the desired change and enlist the whole-hearted sympathies of all in our behalf.

Our thoughtful readers are aware of the chaotic pass to which education has drifted of late, inspired by western materialistic ideals. Denuded of aesthetic and spiritual influences, education, which is at present only a mental gymnasium in in alien medium, has given rise to strange anamolies in our thought and life. An atmosphere of irreverence to man and God alike, and an aversion to plain living and manual labour have been the fruits of the present system—a few exceptions apart—not to speak of the shallowness of culture generally prevailing.

The problem of the hour then is the overhauling of the existing pernicious system and formulation of a broad constructive scheme which will make education progressive, useful and truly national in outlook. Attempts at tinkering are bound to result in accentuating the present evils. It is with a view to studying and discussing these vital problems of national welfare that 'The Indian Educator' has been started. Readers are aware of the striking individuality of this organ differentiating it from the rest of professional journals in India. Some of its unique features which have won wide appreciation are the discussions in its columns of modern educational problems like the establishment of Universities in certain centres, Vernacular medium of instruction and so forth, and the lively sketches of great educationists who have influenced our lives in no small degree. The task we have undertaken, we are conscious, is indeed full of heavy responsibilities, but we are hopeful that with the blessing of God and the earnest co-operation of all our enlightened countrymen, we may be enabled to contribute what we can to India's progress and prosperity.

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OUR FUTURE IN EDUCATION

By Prof. K. Sundara Rama Iyer, M.A.

The Indian people have always a saving negative virtue—that of never entertaining that blind hostility to the representatives of an alien culture or colour which is found to prevail not only among the semi-civilised Boers, but also to some extent at least among all the white representatives of modern civilisation. It is this feature of our culture—and we owe it, I think, to the fact that our culturally unified and integrated system of *Varnas* (castes) have retained, down to the days passing over us, our ancient subdivision or distribution into communal compartments known as *jatis* (tribes). The latter has enabled us easily to adjust ourselves to the mediæval conditions under which the Mohammedans both settled and ruled in India, and to the conditions of to-day under which the British carry on their self-imposed task of ruling, exploiting, and developing India. The new educational system, like the new administrative system, has been imposed upon us from without, but we have never resisted either, and only endeavoured carefully, peacefully and patiently, to adjust ourselves to them as best we can. This process of adjustment is often painful and laborious,—and those who are engaged in it are often misunderstood both by the representatives of the ruling race and by those of our own Kith and Kin who believe in the aesthetic and spiritual beauty of our own world-old vedic system or fabric of state and social organisation. But, chiefly owing to the stubborn persistence of our rulers, the process of adjustment has gone on unchecked,—and now we have arrived at what seems a turning-point in our onward march to the accomplishment of our future destiny and goal.

In dealing with the educational conditions of to-day I feel that it is a great advantage to us that Education is a "transferred" department of the administration. But, though we have had more than five years of "Ministerial" control over education, still the progress made towards a more satisfactory fulfilment of our needs in life has been disappointing. For, the idea still holds the field that the college is intended only to train men for entering public offices, and that the function of the University is to hold examinations and give certificates or diplomas to those who pass them. Moreover, no attempt has been made at developing a modern side for the training of students or apprentices so as to enable them to start new businesses in industry or join an existing one as leader or worker. In Ancient India, whether in the Gurukulas or in the Craft-guilds, education, and not examination, was the aim in teaching, and superior merit was alone the passport to success in life. Office was never conferred on any one who had got through an examination. In these times, no one values education for its own sake, but only as qualifying one for admission to an examination. Hence, modern education tends to become stereotyped, and little or no attention is paid to the scholar's special aptitudes or individual requirements. Except to the place-hunters whom fortune has favoured, life here offers few opportunities for a useful career, and no Indian is wanted abroad owing to the jealousy of the white race and its desire to exploit all the "vacant spaces" so-called, of the entire earth. It has, therefore, now become more than ever desirable and necessary that the school or college, and not the pass-list at examinations, should be made, as was the case in Ancient India, the recruiting-ground, even in the case of the representatives of "our new ruling class in Southern India", for securing the men needed to hold situations, whether in the service of Government or of private employers.

In the *second* place, the present Indian system of education errs grievously when it slavishly copies the British system in asking, allowing, or encouraging young men to think and judge for themselves even while studying at school or college, and to have the courage of their convictions and learn to act together. In these days, unruly ambitions and emotions prevail everywhere under the unhealthy influences arising from the Darwinian gospel of "Marry, multiply, let the strongest live and the weakest die." Every one wants to join, in the scramble for a front place, either for one's self or for one's own colour, Kith and Kin, or nationality and state. The Machiavellian application of the principle of courageously calculating and actively adjusting means to ends so as to successfully exploit the world's mines, forests, oil-wells and lands fit for cultivation is alone conceived as the true and worthy aim in developing a system of education. In the ancient Indian system, on the other hand, the aim in education was what Swami Vivekananda called "Man-making, life-building, character-making". And this was true of the training given both in the Gurukulas and in the Craft-guilds. Let us hope that, in the organisation and working of the proposed Tamil University at least, this great aim will not be forgotten, and that an attempt will be made to give to students the broad cultural and spiritual outlook which our ancient Kulapatis in their Asramas and our Gurus generally in their Vidyasalas and Kalasalas aimed at imparting to their disciples and apprentices, the magnanimous disposition or soul-force which will enable them to withstand the novel temptations which are placed before them by such poisonous outgrowths of modern civilisation as Socialism, Feminism, Bolshevism. This can only be done by giving the professors in our colleges and the headmasters in High Schools larger powers of management and discipline than they now have over students so that they may secure the consent and co-operation of parents or guardians in forming and developing their character according to our national standards of righteousness, purity, and spirituality. It is not the teaching of Indian philosophy I am referring to here. A clever Englishman who visited India in an official capacity a few years back, Mr. Charles Robert, is perfectly justified in expressing the opinion that, in these days especially, "it is of course a happy hunting-ground for esoteric religions and theosophies, not to say for cheats and charlatans" (Marvin's Unity Series, Vol. V., p. 177). I only desire to point out that Hindu young men should be early taught to comprehend the logical import and value of our study of Pramanas and of the ethical ideals and spiritual truths taught therein which, as interpreted by our Rishis and Acharyas, are calculated to lead even to something far higher than what the great Western philosopher called "the intellectual love of God". Let not posterity lay at our doors—and to our lasting discredit—the charge that, while we failed to understand the effect of the ancient sanctions and institutions on the moulding of human ideals and impulses, we have blindly gone on substituting new ones in their place and thereby paved the way for a ruinous revolution overwhelming and destroying our wonderful inheritance of Vedic culture.

Thirdly, our new masters in the framing of educational policy or measures should not fail to understand that there is a growing revulsion even in Europe against the prevailing economic ideals and structure of society, and especially against the ever-growing competitiveness of its industrialism and the abnormal increase of size of all capitalistic enterprises, and more especially the abandonment of all the old stable, simple, and frugal modes of living amidst the enticing rural scenes and spaces situated in the very bosom of the Universal Mother, Nature. It was in the villages and forests, and on the banks of the sacred waters, of Ancient India that the Vedantic ideals of life which have been extolled as based on "the most sublime philosophy and the most satisfying religion" were reared and practised,—and they may not die in spite of the vandalism now abroad. Our Rishis were guided by truth and love, and, being full of trained knowledge and practical wisdom, faced difficulties of all kinds and conquered opposition by enduring ridicule and obloquy and even cruelties, and by steadily holding aloft their standards of saintliness and godliness in their lives, pursuits, and teachings. We have no need of a new philosophy, religion, or creed of occultism and must reject all bran--new masters and incarnations even if they descend among us from the Himalayan peaks or caves. We must also firmly resist "the philosophy of life at present most widely accepted, that what matters most to a man's happiness is his income". Big offices, big salaries, big titles and decorations, and even a big estate and ancestry, cannot save man in the end from "the weariness, the fever and the fret" which does not fail to appear when the mind is distracted by danger, disease, disaster, distress, distrust, and bereavements. Is it not enough if, for each and every one and in his place and station in life, work and wages may be found to keep body and soul together and to stave off destitution and dependence? To secure this aim, it is necessary to begin, as our enlightened Minister for Development hopes to do, by introducing into all our secondary schools, rural or suburban, a training in practical agriculture on a neighbouring piece of land, such as is being done in the schools of the Punjab Province. But this is not enough. The idea that cultural learning is inconsistent with vocational training must be knocked on the head. We must everywhere combine the methods of practical efficiency in work with the opportunities for gaining general culture and broad sympathies by means of University Extension Courses and Tutorial Classes in the literature, arts, history, and religion of India.

Fourthly and lastly, I have only reserved a very few words for discussing the difficult topic of the language which is to form the future medium of instruction in all our schools and Colleges and in the Tamil University of the future. I quite agree with Messrs. Suryanarayana Sastri and Bharati in holding that there is no meaning at all in the agitation for a Tamil University, if the medium of instruction is not to be our mother-tongue. We, Tamilians, have made ourselves the laughing-stock of the civilised world by the extent to which we have Anglicised our private conversation in social life and even in the home, and also by carrying on our private correspondence in English. This is a thing quite unusual, or perhaps unknown, outside the Tamil Nadu. We have most of us lost our cultural touch with the general mass of our people; and our mastery of the resources of our mother-tongue for purposes of expression has disappeared, along with our capacity to develop its latent powers and possibilities for the expression of new knowledge of all kinds and for the exposition of advances in science, discovery and invention in the future. It is perhaps likely that European teachers and professors engaged in the field of educational work in this country will oppose the proposed reform. But let us not forget that our command of the abundant and even unlimited resources of our mother-tongue when fully developed will greatly facilitate our advance towards national strength, freedom and self-respect, even as it is sure to prove a serious handicap to those who attempt to prevent us from coming to our own in these respects.

THE TAMIL UNIVERSITY

Impressions of the Conference held at Trichinopoly on 23—1—26

By Mr. S. S. Suryanarayana Sastri, M.A., B.Sc., Lit. Hum. (Oxon), Barrister-at-Law.

The Second Tamil University Conference which held its deliberations under the presidency of Sir T. N. Sivagnanam was in many respects a disappointing affair. The idea of a Tamil University in the South cannot but appeal to many if not to most lovers of Tamil. But those who are not carried away by emotional appeals and references to grievances, real or imaginary, affecting the self-respect of institutions cannot but realise that a good deal must be settled in regard to the aims and ideals of the proposed University before its advent may be acclaimed. The lover of a *Tamil* University wants not only that Tamil language, culture, history and civilisation should be specially studied or "developed" in the words of the resolution, but that Tamil culture should develop as the result of the study of all that is to be known in and though the medium of Tamil. Whether this is capable of immediate fruition or no is a matter for consideration. There are foreign educationists of considerable standing and experience who feel that instruction through Tamil must begin straightway and that in the University classes. They would even go to the length of maintaining that vernacularising the medium of instruction in the Secondary Schools will in the natural course of events succeed and not precede a similar change in the University. The present writer is inclined to go most of the way with them. Anyhow the considerations raised are of the gravest character and touch not a detail of the proposed University but its fundamental character. This was hardly realised by the majority of those present at the conference, and the President grievously failed in his duty to give them a proper lead.

Another matter which requires a good measure of consideration is the reform of Secondary Education. Education cannot be divided into arbitrary stages and shut up into water-tight compartments, so that the reform of each may be considered in isolation and convenience. The University of Madras, at present, is helping to bring into existence a large body of clerks and other miscellaneous Government officials. It is not the fault of the University so much as that of Government who are too lazy to devise tests of their own for the servants they require or are likely to require and like in their indolence to fall back for a test on the University degree, the possessors of which are rapidly increasing in number and inefficiency.

No sane government can tolerate the continuance of this ruinous practice. University education must become the privilege of those who are exceptionally well-endowed with the good of intellect or of wealth. The average man must be able to make a respectable and useful livelihood in the office, factory or school with the secondary schooling that he gets with the possible addition of some special technical instruction. There is an urgent cry for the immediate reform of Secondary Education in some such direction. There is proof that the cry has been heard, for a re-organisation committee has been appointed. But what shape the reforms are likely to take and when, if ever, they will be given effect to, we have at present absolutely no means of knowing. It goes without saying that any proposed University will in all aspects, economic as well as intellectual, be profoundly affected by the reforms in Secondary Education. Will there be fewer pupils for University classes than at present? Will the craze for a marketable degree still continue to overshadow University teaching and curricula? These are vital questions, the consideration of which did not even suggest itself to the Conference. Again in the place of figuring out the problematic effect of future reforms, the Conference could well have considered the question of Secondary Education itself and suggested reforms therein in keeping with the ideals, if any, of the proposed University. Nothing of the kind was done. And the visitors who had bestowed some thought about such topics got no opportunity to refer to them, for the discussion was primarily directed to the eminently futile motions on the agenda paper; when those subjects were finished with, it was past 6 p.m. and further consideration of any problem had become physically impossible.

The disappointment would not have been so keen but for the false hopes raised by the profundity of the Presidential address. One expected very different guidance from a President who understood and sympathised with the work of the Osmania University at Hyderabad (Deccan), and realised the organic unity of all stages of education. The Hon'ble the Minister "for the Tamil Nad" as the Conference delighted to call him proved like many other great men an excellent theorist but a poor practitioner of his own precepts.

The only thing that was made even partially clear to the present writer was the distinction between a "federal" and an "affiliating" University. At first sight it appears to be a distinction without a difference, the former appellation being more soothing to the self-respect of institutions to whom *affiliation* is obnoxious. But Rev. Father Carty gave an illustration of a federal University from the relationship of Namur to Brussels. The former is not a University, but it is a University centre with the right to formulate its own courses of study, &c., always subject to the approval of the University of Brussels. The illustration made clear to most of the audience perhaps for the first time the conception of a federal University; but whether that ideal will be the most suitable when a Southern University is realised in the fullness of time, still remains to be seen.

Yet another instance of the President's lack of perception is his ruling that the question of the head-quarters is *not* a matter of detail. But this is a matter involving too many issues of an intimate nature and the less one says about it the better. One cannot, however, help entertaining gloomy forebodings about a Tamil University situated elsewhere than in the ancient home of Tamil, and not been professing to offer all its instruction through the Tamil language.

[The above criticism is one aspect of the question. We throw open our columns for discussion on its other aspects from interested educationists and readers. I. E.]

"MEN I HAVE MET"

XI.

Rao Bahadur Prof. K. V. RANGASWAMI IYENGAR.

By Satya-Kantha.

To the over-critical Madrasi nothing is great, no one is worthy of steadfast appreciation, and even a miracle is apt to be explained as a feat that can be achieved by any one provided he gets his chance! He will not whole-heartedly welcome a new measure, will not immediately lend his shoulders to the wheel of Social or Political Reform. His powers of criticism—certainly from a distance—he will exhaust and before he heartily approves, the subject of criticism will long for peace! You can more easily cajole a king than satisfy the keen look of the South Indian, you can convince a misanthrope earlier but you can never dispel the South Indian's illusions. Even a Mahatma can have only one trusted Rajagopal Chari in the Tamil Nad, and one Venkatapayya in the Andra Desa. The South Indian is cold, deliberate and too slow to have a place in and too safety-ridden to think of any public life. To get his vote is more than conquering a kingdom, and if one gets his blessing there is something in him really pre-eminent. To command his franchise for years together in the Senate, to get his unstinted approval in the public work done and to get his certificate by the frequent successful returns at the poll is no mean honour to anybody. Distant Trivandrum is not the cosy Madras where in a few rounds the votes of a hundred registered graduates can be canvassed, why even *secured*. It is full 36 hours run from Madras and the graduate of Chicacole would take nearly five days to hear from his friend in the Kerala Capital. Though unfortunately placed in the University topography, Rao Bahadur K. V. Rangaswami Iyengar's gloriously coming up at the head of the polls leaving a bad second behind him in the general elections for the new Patro University is a distinct testimony to his zeal in educational matters, a tribute to his University experience and unqualified honour to the teacher's profession.

The Kodavasal youth would have hardly thought of his present place in the Kerala Raj. A studious boy known obviously for his industry, memory and books, he in the usual course of academic gradations entered the Pachaiappa's College for higher studies then manned by the stalwart professors Ramanathan Ramanuja charis and a benevolent European at the head. Rangaswami took his triple honours with a triple First Class in the B. A. and his answers in his M. A. Examinations soon spread for him fame in educational circles. Professor Sundararaman's opinion—the sober judge of men and a good critic of students' abilities—not a little paved the way for his future greatness. Professor Rangaswami Iyengar's indebtedness to Prof. Lepper (first of the Pachiappas and then of the Trivandrum Maharajah's College, needs no mention as it is already proclaimed. In fact Rangaswami Iyengar's migration to Kerala is due to his *boss* and if his *protege* succeeded Prof. Lepper in the History

and Economics chair, it was nothing but the devout wish, calculated attempt, and joy of his affectionate chief.

The Tutor at Pachiappas was not far different from the Tutor in Trivandrum. But public opinion always had it that the Tutor-evolved Professor of Trivandrum was not the Tutor which Rangasami Iyengar originally was. In fact professorial dignity was something slightly higher than the Tutor's indulgence, and if ever the Professor appeared stiff, it was nothing but a suffering out of contrast with his former Puthan chanthai days, or those at the Football grounds. Prof. Rangaswami had to come in at a time when the old ideas of professor-hood of colleges—a rigid exclusion known for its distance, serenity and solemn silence—were slowly vanishing and the days of the Tutor-Professor ideal of intimate relationship and freedom were slowly coming in. Mr. Rangaswami Iyengar longs to be free with all, but never will he allow a piece of humour from his 'present' students either in the college or outside. He proclaims his anxiety to know everybody intimately and he does come to know them, but will never be free with them. He smiles with you, cajoles you, enjoys and makes others enjoy at your expense, but never will in the least risk his professional dignity. Every moment, every second he has his eye on the sacredness of the teacher's place in body politic, and believes most conscientiously that he ought to be respected in the same manner as the Soldier in the field, the Statesmen in the Assembly or the Lawyer in the Court of Justice. A self-assertive pedagogue as he is, Prof. Rangaswami cannot be easily cowed down in the Educational Politics by the Mylapore Lawyer Senators or the Metropolitan Christian and Presidency College professorial *entente*. His profession is as honourable as any other on earth and a mofussil professor is as estimable as that of any figure in the presidency Centre. Sheer merit, industry and intelligence should alone be the basis for any one's dominance over the other. Prof. Rangaswami would hardly care to respect persons purely for conventions. This attitude not very often brings him in clash with authorities who enjoy obeisance from all persons at all times.

Rangaswami Iyengar in the Lecture-Room is an ideal-professor. A strict disciplinarian, he can hardly brook a little noise, nor will he tolerate a dosing student. The first elicits from him a thundering attack and the latter a humourous assault which will damn the student for the whole day. His circumspect eye is on all, and the men and women students will have to share equally and be victims of his humour and criticism. Sentimental regard tor feminine feelings never enters his mind or heart and the student—boy or girl—is first and last a student and student alone. Professor Rangaswami Iyengar is not an orator at all, but one of the best speakers in the Presidency. One of the fastest, he combines in his utterances, humour, satire and pointed sarcasm. He is easily in his best in veiled ridicule and his pleasant literary pastime is to talk of Madras in terms of Cambridge. A subtle artist in graphic wordy description, he has always got the eye for the ludicrous. His delicate and humourous references to them will surely set the whole audience in laughter. Of course he can never compare with the Right Hon. Sastri in dignity and demeanour as a speaker on the platform nor has he the trained oratorical polish of a Satyamurthi. He has not and will never have the propagandian air of an M. K. Acharya, or the malignant force of C. R. Reddy. Rangaswami on the professor's platform or outside does not strain for expression, words fall from his lips in numbers finding their proper place. Hearing him speak is positively better than seeing him speak. A short unmajestic figure, he does not inspire or strike awe in you. You do admire him but mere admiration does not invoke from you compliment of a 'Great Man' for him. Prof. Rangaswami Iyengar's speech very often suffers from a want of systematic progression in a discourse. A summary of his speech is very often little, but you would have been all the while, listening to him in grand admiration. The hour will never strike on his lecture and the scheduled time of an hour will be invariably increased to one and a half or one and three quarters. As a speaker he is known for irrelevant preliminaries though they are entertaining and prepare a hospitable and receptive audience. The substance of his speeches may be little, but he leaves behind a name and fame for scholarship, study and sanity. He always creates in his lecture a halo for himself indicative of hard and wide reading and mature digestion of what he reads. That is a quality rarely noticeable in any other Madras speaker, though his M.L.A. namesake would deliver a ponderous address, full of substance and study without any quality of a speaker on the platform.

Prof. Rangaswami may not resent that this sketch is not headed *Principal* Rangaswami! Rangaswami Iyengar the professor is the person widely known and whether he evolves into a Principal or Director, the non-official title of a *Prof.* will continue very much to the risk of the *Rao Bahadur* and other *Bahadurs* and *Companions* that may visit him. His landing in the Kerala was the beginning of his prosperity and his book on Indian History ably advertised by Longmans soon got for him a name in places where he was not heard at all. A good text book was very sadly wanted and when Rangaswami wrote his book—the first and I do hope it shall not be the last of his—there were any number of institutions ready to prescribe. Rangaswami's authorship is always praised but the book is not commended for originality or historical research. It is true that Rangaswami has not set his hand to do any research work, but his professorial eminence which is on a par with Dr. Krishnaswami Iyengar's, Sircar's, Mookerjee's and Law's should leave a permanent monument in some classic work of his. If ever his hopes of writing the History of the Maharattas materialise, Mr. Iyengar may then have one distinctly good work to his credit.

I suspect he may share the belief that it is no good writing books and with his partiality for old ways of thinking may imitate his Professors Ramanathan and Ramanuja Chari to be ideal professors and nothing more. But the folly is that he had once lapsed into writing a book much against probably his present convictions and unless he makes a book which can be held and quoted as an authority it is not improbable he may suffer in obscurity at some distant time. Besides, does he not owe a duty to the public, especially the South Indians as a Professor of Indian History of repute to leave behind him a work composed of all the materials he gathered after hard study and labour? Is it any good making a reference to his Sir Subramanya's Lecture on Artha Shastra when we want a good production of Rangaswami? Indian History is growing, and every day getting more illuminated. There are the Sittanavasal Frescoes and there

are again the underground wonders recently revealed in the North Arcot District. Should not well-placed professors of Dr. Krishnaswami's and Rangaswami's type at once move in the matter and should we wait for a Dubreuil to do us still work of research?

From Indian History to Economics there is not much of a noticeable connection. Still Prof. Iyengar is known as equally good professor of Economics. In fact he has lectured more on economic subjects than on history before the public in and outside his State. Somehow he does not write on momentous economic questions nor does he care to or is summoned to appear before the several Economic Commissions of the day. A straight talk is necessary in these matters and if men of eminence should sit quiet, it is not well either for the Commission or for those for whom the Commissions sit.

Prof. Iyengar's forte is his tongue, ready wit and forceful attitude and preparedness to take up any side at a second's notice and slash the opponent. He is a past master in the art, though careful critics will easily find his flaws in arguments. Once found he would hesitate. He is not the Satyamurthian type of orator who will cudgel his opponents with their own weapons. For History and Economics South India is identified with Prof. Rangaswami Iyengar and his name comes up to the lips of everybody though all concede his contributions are very very little. A Dr. Krishnaswami may be criticised, a P. T. S. Iyengar in his old days with his old steadfastness would not run about for honours and he cannot if he cares to at all. But Prof. Rangaswami cannot be slighted, will not allow himself to be. He is a figure, a force and a masterful personality hard to deal with. Memory never fails him and where all others fail Rangaswami strikes people to submission with facts and figures most relevant to the occasion. A stern man hating conventionalities sometimes is even irritatingly self-conscious. There was a story told of him—true or untrue—that when *Rao Bahadur* badge was conferred upon him in a Durbar, the professor got it and quietly sat down without a word of thanks to the government, at least out of modesty—either affected or real—while his colleagues in the honour copiously praised the blessing hand of the government! Questioned 'why' subsequently, it appears he stated he deserved it, so he got it—, why should he affect that he did not deserve it and still got it out of the extraordinary generosity of the Rulers?

Rangaswami is a professor of quick impressions. He is sufficiently orthodox to be dropped for an evening social; and fairly conservative to imagine the crop of a Brahmin as an act of serious lapse on the poor Brahmin's part. He appreciates industry better than intelligence, does not unhesitatingly welcome original suggestions or appreciate the flashes. His great art lies in digesting ideas and presenting them in an exceedingly original fashion. One of the greatest of men and best of professors of the times, he is a distinct contribution to South India. As a publicist, his place as an economist is fairly sound. As a senator, the history of the University for over 15 years is his. What Madras loses, Travancore, why Travancore University, is going to gain. His Report is out and the question is "What is Watts's proposal over it? Prof. Rangaswami is certainly not a Titan of the old School nor the tiny hero of the New School of Oxon. or Cam. polish. He is the cementing force between the two—having elements of both yet having none of them. He is the great transitional figure remarkable in many ways without a like or an equal.

WHAT IS MEANT BY NATIONAL EDUCATION?

BY MR. T. V. APPARSUNDARAM,
M.A., L.T. (Madras), M. Ed. (Leeds),
M.R.A.S., F.B.E.E. (London).

The question of the concept of National education has been engaging the minds of the Indian Public during the last few years. We must confess that in all the controversies underlying the framing of a scheme of National Education we have not met with clear thinking as to the nature of National education. The discussions reveal that the aim of National education is restricted and the method destructive. Some think that the kindest thing this can do is to transplant the educational system from Europe into an entirely different atmosphere while the Indian element is directed into destructive criticism. Everywhere there is a craving to mechanise education and there is very little clear literature as to what should be attained in it. There is a great difficulty with some in understanding what "National Education" is. The objection they raise is, "How can education be national?" Knowledge belongs to the whole world and not to any single people and is true all the world over.

In answering this objection we are not going to enter into a full discussion of the purpose and the significance of national education in India for it is entirely outside our purview. Suffice it for our present purpose to point out in the briefest words possible, its essence, in our judgment, and the part it should play in any scheme of school education.

It is a sound educational principle that education of an individual can never be real if it is not related to the world of men and things in which he is brought up. He must first of all learn to understand that with which he is already familiar before it is possible for him to understand the unfamiliar and relate it to his life. The individual's intelligence can be developed primarily by means of education in the national culture wherein the national life-currents enter into the individual's life-activities. National Education in India ought to consist in the bringing forth of the Indian quality. It is education in conformity to the natural conditions of life and thought in India. The important point in national education for India is that it should take notice of and utilise the historical ideals and traditions which make up its real and concrete universe of thought and action.

What we have just now outlined is not anything entirely new to the educational world. If we analyse the workings of the systems of education in Europe we find they are national. There is no such thing as a non-national scheme of education in any part of the civilised world. Principles of education may be true all the world over but the moment we set our mind on concretising them in any particular land education becomes entirely national; every stage of it is intended to call forth for example, the distinctively English method, not a French quality, not an Italian temperament. The studies, the games, the methods of teaching are all organized with a view to fostering and nourishing those qualities which go to form the English character. The

public schools of England are intensely national; they fit their pupils for the environment into which they go back to play their part in their activities in life.

We therefore think that a national scheme of education should be marked by the following features:—

(1) A fundamental thing in a scheme of national education is that the organ of education should be the pupil's mother tongue. To be educated in a language other than one's vehicle of thought must cramp intellectual development in all kinds of ways. In our judgment, if the pupil is educated in his mother tongue, there will be a spontaneity of mental unfolding passing in sympathy into larger areas of interests and activity.

(2) Again, the content of the educational thought must be largely Indian. Historical traditions must not be eliminated; and our teachers and students should know what is our share in the heritage of the customs of the race. Indian history must be taught with the precision of a scholar and with the passion of an Indian patriot. If we are to teach arithmetic, the sums must deal largely with the Indian concepts. If Botany is taught, the beginning must be made with Indian botany and not with the Botany of a foreign land. The same idea can be worked out in the field of Poetry, Drama and Art.

Nor must we forget the religious basis of national education in India. "The Indian mind is first religious, then anything else." (1)

The fundamental principle that we are emphasising in our reconstruction of national education is that education can only be true and real when it is based upon the ideals of the thought. Says, A. Kumarasamy:—"You cannot educate by ignoring (being ignorant of) the ideals of the thought, and setting up an ideal which they do not at heart acknowledge" (2)

(3) Education must also train the pupils for citizenship. No Indian can be a citizen of the world except by being an Indian citizen and from that standpoint entering into the life of humanity outside of India. The sociological trend in education deserves a large share of our attention in view of the socio-political changes that are passing over India demanding of India's youths greater civic and moral responsibilities.

Nor should we be blind to the universal elements of life. Our concept of National education would be narrow and poor if we stopped here. As Sir John Woodroffe says, "Knowledge belongs to the whole world and the more the Indian people know of the rest of the world the better for them". (3) The national must not be divided from the universal. Our system of culture for the nation must not ignore but reverently assimilate foreign thought-systems. The present attempt of the pupil in India to understand foreign thought-self by ceasing to understand himself is based on a wrong educational principle. He can't understand by ceasing to understand himself.

To sum up: Education is self-realisation through continual self-adjustment to the natural and the social or ethical religious worlds, which constitute the environment of man.

(1) "Seed of Race"—by Sir John Woodroffe, page 51.
(2) "Essays in National idealism"—by A. Kumarasamy, page 101 (Popular edition).
(3) "Seed of Race"—Sir John Woodroffe, page 32-33.

THE KINDERGARTEN SYSTEM

By Miss Corrie Gordon,

Prof. of Kindergarten, Teachers' College, Saidapet.

The Kindergarten is a part of a complete system of education designed by Froebel early in the last century, which aimed at developing harmoniously and to their fullest extent, the child's mental, moral and physical powers. Unfortunately there are some amongst us still to whom the word "Kindergarten" represents a subject or group of subjects introduced into the School for the amusement of the children. Let us at once realise that it is not merely a place where certain exercises and games are gone through, nor is it the doing of certain exercises, *e.g.*, paper folding, but that it is a system not dependent on circumstances and equipment and that all that is primarily required is a "*teacher and a class*".

In designing his institution 'Kindergarten,' Froebel meant that it was to be a garden of children; a place in which the teacher would tend the children as the gardener would his plants, learning the individual needs of each, guiding and training each in an environment and atmosphere of love and sympathy that would most surely bring to perfection that which was best in the human bud.

He studied children in their infancy and early years; he noticed their great love of activity and movement, discovered what they liked to do and what determined their preferences; he watched their plays. On the results of these experiences and investigations, he organised his scheme of education.

Games and play were made an integral part of his system; building, modelling, drawing etc. were utilised as a means of attracting the little ones to their school life, while their value to the teacher in imparting ideas of number and form, in developing habits of observation and accuracy were very apparent to him. On the refining happy influences of music singing and stories he laid special stress.

He viewed the child in his threefold character as a child of Nature, a child of Humanity, and a child of God. "Education," he said, "should lead and guide man to clearness concerning himself, to peace with Nature, and to Unity with God."

Man is dependent for life and well-being on obedience to the laws of Nature; he is subject to the conditions of Nature; hence, a study of Nature and the laws which Govern Nature constitute a feature of the system.

As a child of Humanity, he insists that the child must gain, through his contact with his teacher and with his class-fellows in school and in the play-ground, some definite ideas of the laws which govern social intercourse. He must learn to work happily with others, to respect their rights, and to be kind and helpful where possible. The story and history lessons are other valuable mediums through which such ideas and such information can be imparted.

As a child of God, Froebel held that the great object of life is to develop the divine element in the child.

Hence, his aim was to develop the threefold nature of the child so that his power should be controlled by a reverent and earnest spirit. The system of education which has to be so productive was based on the following principles.—

1. Self-Activity 3. Connection
2. Creativeness 4. Continuity

1. *Self-Activity* :—Froebel clearly realised that children are naturally active, that to be passive and idle is against their nature. He directs us to engage this activity, to encourage and lead them to learn through 'doing' for that which is acquired through their own effort is much more educative than that which is learnt merely through verbal communication. He spoke of his Kindergarten as an "institution for the self-instruction, self-education of mankind, securing all-sided development through creative self-activity."

He recognised that educators must avail themselves of each characteristic activity and provide it with legitimate outlet; the peculiar problem in the early stages is to get hold of the child's natural impulses and instincts, and to utilise them so that the child is carried to a higher plane. Children must be led to reflect, to give expression to their own thoughts, to rely on their own bodily and mental powers, not to be mere copiers dependent on others for their ideas and models. Children love to work out their own models and ideas to test their powers in work suited to their stage of development, and having succeeded in overcoming a difficult task, they become more confident of themselves, while a desire to expand those powers and to act independently is the general result. This it was that Froebel termed *creativeness.* It is the action of the child's own self without help or interference of any kind; it bears the stamp of the child's own individuality. Creative construction generally follows imitative construction. The child first learns how to do something, then his imagination goes to work, changing and modifying and combining the ways of doing it; the outcome is a new creation. After every lesson scope must be given for the children to reproduce the impressions which they have received; in Froebel's own words: "they must render the inner outer;" that is, they must express their ideas in various ways—in words, in writing, or in manual construction. Each child's work should have the impress of his own individuality; blind copying is to be discouraged; what tne child has himself seen and understood must be given forth. This act of expression reveals to him the extent of his knowledge and power, while through it the teacher can measure the content of the childish mind and can judge to what extent his teaching has been effective.

Connectedness.—This principle demands the unification of knowledge, the adoption of such methods as will enable the child to see the relations which one subject bears to another in their true sense. The lesson should be grouped round a common idea, which should more or less dominate them. In the Kindergarten the work of the week is often based on one or on a group of related ideas. Froebel is said to have made Nature-study his Central Subject, he was convinced of its ethical value, its direct appeal to the childish interest; he realised how fruitfully instruction in this subject could be linked with instruction in literature, geography, history, and how, through it, the child's creative faculties could be effectively aroused. Other educators have selected history or literature as constituting suitable central subjects, their reasons for so doing being very similar to those which prompted Froebel in his selection of Nature-study. Whatever subject is taken, it is to be approached from as many sides as possible and viewed in all its relationships. In the kindergarten this principle is carried out or applied in the following manner. A story will precede the Nature or geographical lesson to lend it interest; reading, writing, modelling, drawing and other occupation work may follow to further interpret it and to help to fix the impressions gained definitely in the child's mind.

Continuity :—is the process of gradual unfolding and developing which goes on uninterruptedly and almost imperceptibly in the human being. Froebel insists that all that ever will be in the man is potentially present in the child, just as in the bud are contained all the form and particles of the complete flower. He insists that all organic development is continuous and unbroken; therefore he says, all true education must progress on the same lines; there must be no gaps; every stage must grow naturally out of the one that precedes it; the work of each school year must consitute an organic whole; the work of each day, week, month, must be logically related to that whole and each year's work should form a definite stage in the child's development.

The lessons must be suitable to the child's capacity; they must be carefully graduated, increasing little by little in difficulty; constant repetition is necessary; what the child already knows must be utilised in helping him to assimilate the new information. To carry out this principle the teacher must plan his work carefully; he must see the inner relationships and connections which exist between different subjects and between different lessons in each subject and must judiciously lead the children to the same clearness of vision.

It will be seen from what I have written that this method of education, based as it is on a thorough knowledge of child-nature, is psychological, leading the child to rely on his own powers, giving him such occupations and modes of expression as are welcome to him at each different stage of his development and such as will conduce to the growth of his intellectual faculties.

POLICY OF DRIFT

By Mr. R. Satyamurthi Iyer, M.A., M.L., M.R.A.S., Palni.

What is best to do,
Continue our studies or stop,
Try the Army, Navy, Church or State,
Or open a grocer's shop?

The student sweats in the dreary summer and burns his mid-night oil and sits for his public examination with a palpitating heart, and is on the tip-toe of expectation about the result. After a time of intense waiting and anxiety, the results are published. Our young friend gets a pass and a wrecked constitution. What next? He follows the current and after successive attempts and knocking at the portals of several colleges with varying degrees of success, finally gets a berth and there begins the dreary routine once more, the preparation for a public examination. The few years are quickly spent, and all going well, our student becomes a full-blown graduate of the University. Again stares the insoluble query in his face, What next? The question could not

as well be avoided now in the same light-hearted fashion as our young friend parried it when he was only on the threshold of a University career. It has to be met and a resolution has to be arrived at. The generality will prefer to put off the evil day and enter the least exclusive of the professional colleges, the Law College, there to vegetate for a couple of more years and shelve the question of their life's problem by a few more years. Fain would they adjourn the vital question of 'What next?' *sine die*. But the question has to be faced squarely sooner or later. Then comes the crucial battle in the life of the young man. Sir P. C. Roy has said somewhere, "When one enquires as to how many pleaders in the District and Sub-divisional Courts earn, how many of them can maintain themselves and their families, and how many pass their days sitting on Kerosene cases, the prudent maintain silence and they whisper their views in the ear, because the reply would not be pleasing for the pulic ear. * * * * If I were made the Dictator of Calcutta even for a single day, I would first of all raze the edifice of the Law College to the ground or at least stop the law classes for ten years together. Such a special measure may give some relief to the surviving pleaders, who would at least be able to get their bare sustenance." This is a home-thrust no doubt, and shows the way in which most of our students enter the High School or the College and sail through it without any set object or perspective in view and come out of it in the same helpless state as before. They get sound education no doubt, but unfortunately, as they have chalked out no programme, we find that they are found to be quite helpless and have only a very bare outlook of life. In an address delivered at the convocation of the University of the Panjab, Mr. Hydari, the Finance Member to H.E.H. the Nizam's Government, has dwelt elaborately on the problem of unemployment. "It is not the need of the country for an indefinite and ever-increasing number of F.As. and B.As., all seeking employment and when they fa l to obtain it, tend to form a new army of unemployed, ever smarting that their careers have been wrecked. The country is in need of men to fill up employments which are necessary to the country's life, men not only educated, but as highly educated as possible, and dedicate themselves for the work they have to do." It is therefore quite patent that there is a great necessity for vocational training and the starting of more industrial schools and the perfecting of technical education to a larger extent. India is a country of great potentialities, her resources far exceed the needs of her population, the productivity of the country is very great, her untapped resources are vast and extensive and her geographical situation and the gifts Nature has bestowed on her befit her to march onward in the path of progress if her sons but rightly understand the way to lead her on. It cannot be denied that there are several obstacles in the way of taking a youth who has dedicated his life to what appears to him to be the sole aim of a successful career, viz., a brilliant University course and lead it along perhaps easier and more prosperous avenues in life. One is tempted to state that while every attempt should be made to enlarge the number of institutions and colleges imparting technical education and vocational training, attempts should also be made to restrict the output of members in the purely learned professions, as it is called. There is no use stemming the tide in one direction without at the same time furnishing other channels for the accumulating flood to divert itself. Else, breaches would result, and a catastrophe would follow. Therefore it is desirable that opportunities to train our young men in the various profitable modern concerns should be furnished and also a field should be prepared for engaging their services. Business instincts are not wanting amongst Indians and our land has produced great financiers and industrial magnates. Our Tatas, the Fasilboys and other persons who have become great in the merchant world had very small beginnings and they had no University diplomas or degrees. Mr. Ford's ark or Rockfeller's rhymes may be amusing. Still, it cannot be stated that they are people who are not versed in the intricacies of their own business and the art of their vocation. Mr. Ford for instance, who has broken the service-record in the matter of maso-production, is a person who has an intimate acquaintance of even the smallest matter that pertains to his trade, though he might be practically a baby in arms with regard to several other matters. It has to be admitted that there is at present a crisis in the Indian middle class and the earlier the disease is diagnosed and remedied, the better, lest it become a chronic evil eating as a cancer into the very core of the Society. The farm labourers and the lower artisans who form the lower class of citizens have been following their *mamool* vocation hereditarily. Whatever comes or goes, they stick to their trade generally, and are comparatively better off than the middle class. They are the "educated men" who have absolutely no fixed vocation, but are simply tossed about in life's current. A worthy portion of them no doubt are able to enter the services of the State and a fair portion of the intelligentia take to the learned professions of Medicine and Law and we might state there the numbers stop. The people who take to Journalism or Trade, or Practical Engineering as a vocation, are practically negligible. I can well understand Mr. Roy's mentality when he stated that he wanted to demolish the Law College to the ground. The reason is that almost all the giant intellects amongst Indians gravitate or are attracted by the seductive influence of Law and the pretty pile the successful Lawyer makes. But at the same time, there is also the gruesome picture of the other side that if the prizes are glittering, the failures are even more ghastly. If there is one prize, there are 999 blanks and therefore it is that every well-wisher of the community desires to sound a warning-note to the youth, who for want of something better simply slides into the welcome portals of the Law College, which as contrasted with every other professional college denies admission to none.

2. There must be active propoganda in the shape of bringing home to the youth the dignity of labour, for we find almost all intellectuals of the land have got an inborn apathy for manual work. Again, there should be an increase in the number of schools and colleges to be-fit an individual for the several walks of life that are open to pushing men and train him to succeed in life. And thirdly, there should be an organization and development of institutions, Companies and so forth, to open avenues for the activities of those persons who get technical training in the several institutions. There should be more of industrial scholarships awarded by charitable-minded gentlemen. Bright students should be selected and sent to foreign countries to learn and be trained in the great industrial centres and on their return, there should be necessary facilities afforded

them to utilise the knowledge they have acquired elsewhere. The work of Village re-construction is at present in the air and a Royal Commission is talked about. That will to a great extent relieve the congestion in the cities and it is hoped will divert a goodly portion of the members of our middle-class from the cities and make them interest themselves in the village and pursue better methods of agriculture. Unless the congestion is thereby relieved and unless the educational institutions that impart purely higher education in the shape of qualifying for University degrees, are controlled, and their output regulated, there is bound to be a great number of educated men with no vocation or employment. And it is quite undesirable that they should be turned adrift in the world, creating low, unhealthy competition in the race in life. This is a problem that is worthy of very serious consideration at the hands of educationalists. There is no doubt that the question bristles with difficulties. There is the time-honoured conservatism of the Indian mind that has to be overcome, there is the difficulty of inculcating the Dignity of Labour in the minds of our youths, there is the difficulty of finding the requisite capital to endow scholarships to deserving students and an appreciable number of them, there is the difficulty of finding capital for the starting of business enterprises, there is again the difficulty of running successful industrial concerns to compete with mass production of industrial products in more experienced and fully equipped countries and there are many other dfficulties that have ro be faced and overcome before which even the stoutest heart will quail. But that is no consideration for our putting off the consideration of this problem, which affects the interests of almost all the intelligentia of our population and the sooner the problem is tackled and a practical solution arrived at, the better it will be in the interests of the country.

A FLOWER GARDEN

By C. N. S.

I strayed into a flower garden once
And gazed a while upon the goodiy sight;
It was a bank of flowers, vast and bright,
Eden forsooth as one might well pronounce.
Here blew the jasmine pearls, the lovely rose,
The sweet champaka, the snow-white lily,
The high-famed jathi, and the lotus queenly
Amidst a brood of flowers wild and gross
That swept the bower far as eye could reach.
They all did blush together side by side
And played their slender role assigned to each
In perfect harmony, though divers wide.
Thus fair and foul go in a circle round
And bear in truth the Unity profound.

A School Course in Practical Chemistry.
(adapted to the S.S.L.C. Syllabus)
By
V. Swaminatha Iyer, M.Sc.,
Lecturer in Chemistry, Bishop Heber Colleges, Trichy.
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...pply to the AUTHOR, Teppakulam P.O.

THE SCHOOL DRAMA

By Mr. T. R. Rangaswami Ayyangar, M.A., L.T., B. H. School, Kumbakonam.

The theatre has always been looked upon as an effective source of popular education. The appeal made by a dramatic performance on a stage exerts always a greater influence on an audience than a verbal disquisition or a pious sermon. That is why the priests of old in all civilised countries found in it a potent means of catching the imagination and influencing the minds of the laity in whose spiritual welfare they were bound by their avocation to take an interest. The development of a good dramatic literature in a language is always a criterion of its refinement and a language which fails to reach that standard has no claim to be called a refined one. In times of old, dramas had a definite purpose to serve in making a strong appeal to the religious instincts in human nature by means of visual representations. Scene making, singing and dancing had to be introduced later on to make the appeal stronger by catering to the pleasures of the senses as well. A successful dramatic performance leaves an impress on the head and the heart of an on-looker which cannot be easily effaced. Therefore it is all the more dangerous to allow young people to witness theatrical performances of a low order, whose object is more to please than to instruct and more to attract the low and the vulgar than to offer a source of pleasure to the busy and the intellectual so as to enable them to forget the worries and the cares of life at least for a moment in the sweet enjoyment of a social entertainment.

There are dramas and dramas. A professional actor, who earns his food by his dramatic wit, has his own purpose to serve and cares more for the quantity than the quality of the audience seated before him. He cares two straws for fine moral sentiments and does not scruple to introduce on the stage indecent pictures of depravity or outrage, if he feels sure that his audience will be pleased and desire even for more. A professional harlot impersonating a Sita or Draupadi, an abandoned rake representing a virtuous hero expatiating upon the beauties of a life of virtue and holiness, an ideal mother pampering to the wishes of a faithless husband in coolly advising a heroic son to allow himself to be killed by a senseless father in a fit of mad jealousy, a Lady Macbeth mercilessly plotting the death of her own innocent sister for the unpardonable sin of having been able to please the fancy of a recluse prince, who by a miracle comes down to a mundane existence and grows love-sick at the sight of a bracelet, a bereaved mother bemoaning the death of her only darling in a set tune often indulging in the pleasure of correcting the man at the harmonium or the drum, a senseless drunken fool posing himself as God Yama with innumerable sins on his hand and in his heart and meting out justice to numerous sinners who have not the good fortune of figuring as better men at least on the stage, playing a fool to the top of his bent—a lot of such unnatural representations and unholy carnival forms the chief characteristics of the modern Tamilian stage. A beautiful development of character found in Shakespeare, a Ben Johnson's faithful representation of human ways and manners, a lively portraiture of humour found in a Goldsmith or Sheridan are singularly absent in the modern Tamil dramatic literature. A Tamilian actor looks upon himself as the best of his lot if he

can sing most, talk least and best mimic the ways and manners of better and saner people and has his claims complacently allowed. Professionalists apart, an amateur Sabha or a school troop has no business to indulge in such vagaries and may be expected to purge the stage of its evil and place before a cultured audience a high ideal of life and character. In actual life the inner man impresses upon our minds more than his verbal professions and outward show. Even so on the stage the true man manifests himself in a thousand and one unconscious movements in spite of his thick disguise, bald paint, and simulated voice. So it is always dangerous to allow men of indifferent character, bastard birth and low standing to figure on a stage.

It is a trite saying that a school-master's work does not end with merely catering to the intellect of the pupils under his charge. The formation of the right type of character, a harmonious development of a pupil's senses, his intellect and his emotions and a fine cultivation of the æsthetic instinct in him are all the primary duties of an ideal teacher and therefore an educational institution of the right sort cannot afford to neglect the development of the historianic talents of its children. But it must not be forgotten that a total neglect is by far preferable to a move in the wrong direction. It has become quite the fashion now-a-days to hold a dramatic performance by school children on festive occasions, such as school-day, and prize ditribution celebrations. While the children require relief from their dull school routine work entailed on them on all working days, care should be taken to direct their innate spontaneity in a healthy direction so as to make even a pastime a source of education to them. So school dramas should always be of the right sort, pointing unmistakably to great moral or religious truth. Plays enacted by professional people should be carefully eschewed. It is always far better to produce original plays of even inferior quality to be enacted by school children than to borrow the so-called popular plays from a professional playwright or actor. If it be borne in mind that a drama should only be a faithful representation of *actual* life, carefully avoid all sentiments of sensuality and unnaturality and place before the audience a high ideal of life and its enjoyments, —a periodical exhibition of the historianic talent by school children should contribute not a little to the growth of a child and many a parent will rather bless such activities than cry them down as they have to do now.

WORK, THE ROLE OF THE ENGINEER

By Prof. N. Rengaswami, M.A., Vizagapatam.

Work, thou priceless heritage of God to man,
Harbinger of well-earned peace and rest,
Work, of life the elixir, of the soul the balm,
Distraction's cure, Despair's sure refuge,
Bread for the poor thou find'st, pastime for the rich,
The busy man's hobby, endless sport for the babe,
Bestower of pleasure or profit for all alike!
In work began the creation of the world;
Through work have waded long ages of the past;
And vistas e'er-opening new before us lie.
Man, the carver of stone, the builder of the hut,
The wielder of the spear, has deftly set his hand
To clay and wood, marble, quartz and iron,
And forced unyielding earth to countless forms
Of cup and vase, road, bridge and citadel!
Maya of old erected the palace of lac;
A compact dome of arrows did Arjun build:
And Viswakarma, the divine architect,
Fashioned of his fancy Kubera's ethereal bower!
No wonder in a land, thus in tradition rich,
The craftsman's patient chisel has started into life
The Sarnath lion, the peacock of Shah Jahan's throne,
The lurid glow of th' ev'r-rapturous Taj Mahal,
The thousand 'nd one speaking figures of facade and frieze!
The cutter's spade, the mason's trowel and line,
In beauty and grandeur have reared up aloft
Structures colossal that over-awe the world,
Giant Nature have harnessed with sluice and dam!
Such the role of the Engineer, a no mean part
To which we attune our lives, our energies bend,
And, God willing, with zest will work and find
In the Engineer's task, our heaven on earth, a paradise in Ind!

ON BOOKS & BOOK-MEN

By S. K.

The American College Magazine, Dec. 1925. We have been favoured with a copy of the Magazine with an attractive get up almost bordering on luxury. Among articles of real interest to a thinking reader are 'An Aspect of Village Reconstruction' by Mr. P. M. Sundaram, and the Review by Prof. Saunders of 'Wealth and Taxable capacity of India' (by Profs. Shah and Khambatta). 'Forty-two Miles on a Push-bike' is a sketch which is as frank as it is interesting. 'The Mystic Quest' is almost mystical or mysterious to us, but we are relieved to find towards the close "mysticism cannot be explained away by calling in magic or hysteria or disease of the will or hypertension of vital energy." The magazine is full of college notes, though more news about old boys—fortunate or unfortunate—may add vigour to the unsuccessful or successful careers in life as the case may be.

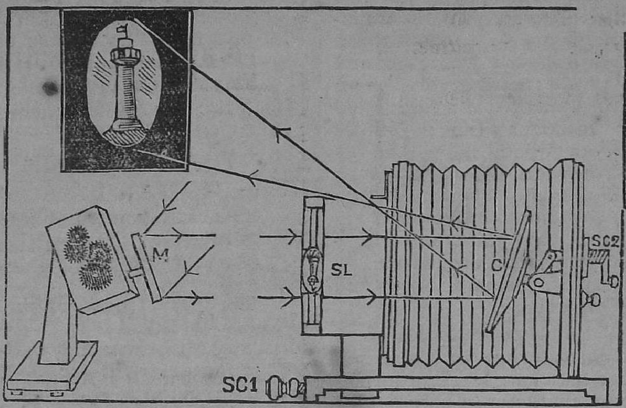
The South Indian Guilds. By K. R. R. Sastry, M.A., Indian Publishing House. Price Re. 1.

It is pleasant to read a book on economic stories ;full of facts not of dry theories. The author's industry is commendable. He has made all possible attempts to sift the truth of the ancient guilds from the remains in their present degenerate days. The accounts are as interesting as they are economical. Mr. Sastry has also given us the way to revive them and make them the real force in the economic life of the country. The author's aspiration deserves the help of all. The book is illustrated and the get-up does credit to the publshers.

Vanished Hours. By P. Seshadri, M.A., Benares Hindu University.

A neat little book of attractive sonnets written by the well-known professor on his pet theme of 'love' with his usual partiality for such subjects.

VISUAL AID TO TEACHING



It has been too often dinned into the ears of teachers that curiosity is an innate faculty in children and that a clever teacher should try to rouse that faculty in them in order that the receptive power of the mind may be made fit to receive the seeds of knowledge and fructify them most. It is true that the teacher as an educationist should to a great extent imitate the agriculturist in his method of turning the soil and giving fair play to heat and air before the seeds are sown. This precept has been too often preached, but no tangible method has been adopted. If, for instance, the scenery of foreign lands beyond the ken of pupils is to be made familiar to them and its peculiarities explained, no amount of verbal description would do to draw out the attention of the pupils and rouse their curiosity. The pupils' mind in early years, as all know, can be reached only through their observing faculties. Pictures in books may serve that purpose, but they have become so very commonplace that they do not adequately serve the purpose. There should therefore be some novelty about them to stimulate their curiosity. This can be done best by means of the Cinemotograph pictures, but they are at present not, only beyond the financial capacity of most of our institutions but also in certain respects defective as a means of instruction. The Western Institutions that have at their command this useful machinery, complain that their dazzling brilliancy spoils the eyes of pupils and that the rapid movement of the pictures renders instruction not so impressive.

Another method is the presentation of pictures through the ordinary Magic Lantern. But the chief draw-back in this mode of presentation that the instruction has to be carried on in darkness or at night with an Acetylene gas-burner. This has the inconvenience of gathering students during night and imparting instruction in darkness, not to speak of the nature of the gas which may at any time explode and give off noxious fumes.

The draw-backs referred to above have, to a certain extent, stood in the way of a tangible realisation of our ideal, to make knowledge subjects more practical, impressive and attractive. I have devised a novel Lantern which it is my sincere desire to place before the teaching public. The device is an Impoved Magic Lantern. The defects that attend upon the use of ordinary Magic Lanterns are absent in this. It can be exhibited in the open class in day-time without any dislocation of the daily routine of work. In this instrument the Acetylene burner can be entirely dispensed with and the sunlight which can be had on most of the days in the tropical lands can be conveniently utilised to illuminate the slides. It is true that this has also the draw-back that on cloudy days bright light may not be available. But the schools can afford to utilise the sunny days for this kind of work. If the exhibition of the Lantern be to an audience at stated hours, there may be some disappointment if the weather happens to be cloudy. But this difficulty is obviated easily by a provision made in the Lantern for the inculsion of the Acetylene burner, the necessary adjunct in darkness. In this device of the improved Magic Lantern there are additional advantages that the instrument is comparatively cheap and the working of it is so very easy that any novice can handle it successfully and safely.

The Inventor of this Improved Magic Lantern had the good fortune to exhibit it to the teaching public in the last Educational Exhibition organised by M.R.Ry. C. D. Subramania Chetty, M.A., the then Educational Officer of Tanjore. It was then in a crude form and yet it won the appreciation of the audience. With the aid of this instrument a lecture on the subject of 'World's Workers' was delivered on the occasion with nearly forty slides illustrating many a foreign scene. It was then observed by the late K. A. Veeraraghavachariar, B.A., the Educational Adviser of Macmillan & Co., who was present on the occasion, that, if an instrument like this had been patented by a European, he would have done a distinct and meritorious service to the Educational world, making his patent at the same time a financial success. The same gentleman was constantly telling me that it was no flattery and that I should endeavour to give due publicity to the invention. Mr. N. Thiagaraja Aiyar, M.A., L.T., the Principal of the Maharaja's College, Puducottah, has expressed the same views. As an author of some Geographical Treatises, I found an invaluable aid in this instrument to lecture to the teaching public of several institutions to enable them to make the teaching of this subject sufficiently interesting to their pupils. In all places where I lectured I have carried conviction that this instrument would prove an invaluable aid to teaching. The mechanism of the lantern I have invented is simple enough, though entirely new in conception, and the fact that it has been considered fit enough to be patented has given me additional impetus to work in this direction. I have prepared, to orders, some half a dozen instruments and I learn that they are serving the desired purpose.

If in placing this invention before the educational world, the teachers recognise its educative value, I shall feel myself more than repaid for my labours.--B. NARAYANASWAMI IYER, B.A., L.T.
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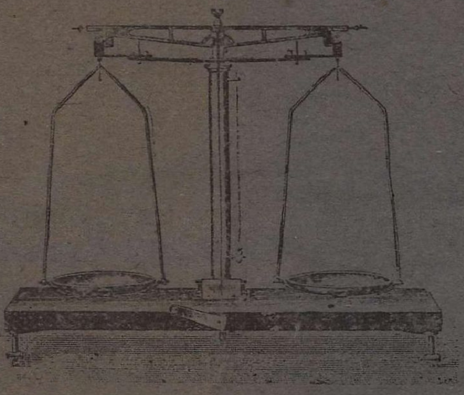

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